•existence. Whether this be a real or an illusory
'existence, that must be its substance and significance.
Consciousness is at play with Being, Force of
Nature does what it wills with Existence and makes
it the stuff of her creations, but secretly the consent
of the Being must be there at every step to make
this possible. There is an evident truth in this
perception of things; it is what we see happening
everywhere in us and around us; it is a truth of
the universe and must answer to a fundamental
truth-aspect of the Absolute. But when we step
back from the outer dynamic appearances of things,
not into a witness Silence, but into an inner
dynamic participating experience of the Spirit, we
find that this Consciousness-Force, Maya, Shakti, is
itself the power of the Being, the Self-Existent, the
Ishwara. The Being is lord of her and of all things,
•we see him doing everything in his own sovereignty
as the creator and ruler of his own manifestation;
'or, if he stands back and allows freedom of action
to the forces of Nature and her creatures, his
•sovereignty is still innate in the permission, at every
•step his tacit sanction, "Let it be so", *tathastu,* is
there implicit; for otherwise nothing could be done

•or happen. Being and its Consciousness-Force,
•Spirit and Nature cannot be fundamentally dual:
what Nature does, is really done by the Spirit. This
too is a truth that becomes evident when we go
behind the veil and feel the presence of a living
Reality which is everything and determines every -